

Can one See the Himachal Pradesh Hills – Interpreting Rural Perception from this Commencement on Hegel’s Philosophy of Nature, that Labour is in fact Everywhere in Concrete Circumstances what is actually Hills seeing Them - a Cycle of Nature in Capitalism – Ecological History

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Introduction

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If one reads the rural vantage point and sees natural hills and cycles of natural life in rural contexts – one then can re-read the mode of production debates and modes of exchange debates from the standpoint of modes of resource use or natural ecological cycles in Marx which means that agrarian labour develops many standpoints on what is being called the geographic contexts of agrarian crisis or development which then is what Karl Polyani calls the rural urban divide on matters of capitalism – in a sense all of Islam is in crisis because of a lack of urban and rural development of forms of agrarian law and customs which would be modern and liberal – this then develops the European agrarian crisis as another reason for its EU crisis because in fact that agrarian development then becomes an ecological mosaic – it develops barley, wheat, rice, and wine, and even olive trade which accounts for such rural developments in line with co-operative projects in Indian Communism underway which then produces the correct rural landowning patterns and makes the ecology of Spanish hillsides more active in public policy which in turn makes capitalism naturalistic and historical and produces the correct city histories and develops into a scriptural mosaic for connected histories of maritime trade and maritime culture which then is also a history of seas, Mediterraneans, coastal Christian life in India and becomes a over-arching perspective of hills and Pyrenees which mediates the life of living Indians these days to produce a dialectical natural and capitalist sustainable development.

I. Rural Communities and the Hills – the Rural Perception

Imagine India as based on riverine systems running across its geography, and then hill stretches in the North of Delhi and in the Central South Aravali and Vindhya, with in fact Malabar western Ghats and even Southern Eastern hilly processes, with in fact hilly regions across the train railway network being so many green hills indicating also in fact the Konkan coast.

In one sense the Mediterranean was important to Europe as a basic structure of geography to its historical development studied by the first ecological historian Ferdinand Braudel who developed a history of hills and then Mediterranean trade which joined the hills to communities in the plains which becomes a long grafting of social and merchant relations through the Graeco-Roman period into the commercial Genoa and feudal period as a sketch of its agrarian history – which then is how history is in fact a long duree of basically geography as ecological history. Imagine therefore that the long period of Hippias’s life in that period is in time-periods many centuries and thousands of years in slow development but that temporal series is based on materialist grounds which is history – Arrighi calls this world-system analysis – when one simply sketches through the world in 15th century to the 21st century as one period or as I argue even 10,000 BC to the 15th century as one sketch of a period which then means according to Arrighi how materialist conceptions of nature, even seas and plains, hills and even modern exchange systems and a long curiosity called abstract time is then actually still based on concrete and abstract labour. Labour being then the real conception of living time,

or what the Annales set out to explore – real living schemas of time – a Kantian schematism which takes up the laboring object into temporal determinations of schemas which then become the concept of time as history.

Rural communities then labour in fields and agrarian fields, which includes hills and plains in India which has the Indian Ocean and Bay of Bengal as the whole context alongside coastal and peninsular India with the hills across and riverine systems and basins and plateaus, which then is called geography and then as Gadgil and Guha argue the material system of production is based on these resources called natural resources which maintains an industrial model which is the cause of alienation from natural resources or as tribal hill modes call it sources of life which then mediates the culture with mining and say industrial pollution, and even dam building projects and construction of roads, rails and even highways and types of projects of industrial projects or capitalist projects which is also in agrarian resources dynamics of exploitation of the fertile plains.

Rural perception in India therefore is about the geographic context being developed into the very context of labour which also means finally as Lefebvre argues – rural communities and nature, Pyrenees and hills, but also all geographic things – imagine the perception-point of a rural labourer to finally study the extent of fields, its fertile soil, its implements and cropping processes, the seasons, and even rains, and finally the mediation of praxis to develop a practical schematism of developing a totalisation of processes of labour and jacqueries for wages which then is dynamics of praxis which perceive also the state and co-operatives as in fact exploitative or liberating which then also sees the water in rice fields and its generalization or in fact processes of the hill labour following the extended stretch of hills, its organicity, or its tree population and even scarcities like resources being the common resources in fact of water, harvesting and small cropping in wet patches which then becomes a number of rural labourers and plantation labourers even in perception-point which then mediates the eye which sees the complex perspectives in situations of the hill labour being linked to cold weather or hilly stretches in Himachal or Uttarakhand which from the standpoint of plantation labour in Kerala is also the weather and natural richness of coffee plants and trees, which then is in the Uttar Pradesh sugarcane belts the perception of large natural fields of wheat or rice or even sugarcane industrial backwardness being better than large capitalist demands on the exploitation of this rural perception of natural mosaics.

A natural mosaic then like Perry Anderson's Islamic mosaic then is a complex pattern of ecological things such as hill-plain divisions and even rivers and coastal formalisms of beaches and seas which then creates in the Arab world a natural mosaic with a scriptural formalism which is developing agrarian trade in its complex mosaic because in fact the historical process is sedimented in Graeco-Roman Macedonian periods called the transition to Ottoman periods.

II. Connected Histories of Ecological Processes

So in fact the rural perception points across India then are connected histories from the Magad to the commercial Mughal period of in fact modern period with the world – perception in the Islamic Ottoman and Saffavid commercial capitalism and even European Genoa and antiquity with America Iroquois and colonial beginnings with in fact Incan Latin America in Bolivian hills as well as Ecuador, all these process are connected histories in rural perception-points of the Christian travel to the European world and Tel Aviv labour following rural Basra in Iraq which is how

the Arab mosaic then develops as perception-points of large trade flows to Europe from the cities to in fact the hills and the seas which then produces the syntax of the Arab world - a type of labour which perceives the hovels in Basra as mediated by Israel and Greece which then is also the nature of labour being scarce and dynamics of trade developing large protests on surplus-transfers and unequal exchange which joins with Indian peasants resisting Mughal domestic capitalism which then is a large tributary system which perceives only the complex settings of rural plains mainly which becomes by modern capitalism the victory of Congress and the complex myriad labour perceptions including of shipping histories in Mumbai.